

# Home Mission Echoes

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"The country for which I lifted up mine hand to give it to your fathers."

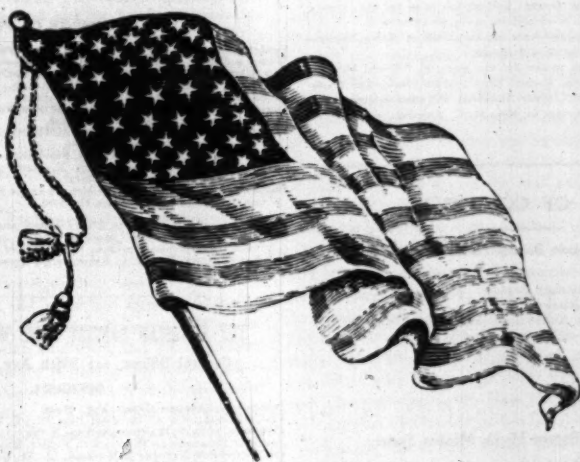
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Vol. II.

JULY, 1898.

No. 7.

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"for God and Home and Native Land."

510 & Tremont & Temple  
Boston

## Topics for Echoes, 1898.

Alaska.	JANUARY.
Indian Camp-fires.	FEBRUARY.
Progress of the Afro-American.	MARCH.
A Nation within a Nation.	APRIL.
Silver and Gold.	MAY.
Missionary Monies.	JUNE.
Foes within Our Borders.	JULY.
Our Roll Call.	AUGUST AND SEPTEMBER.
Our Next Door Neighbor.	OCTOBER.
Thanksgiving.	NOVEMBER.
The Chinese in the United States.	DECEMBER.



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## HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People."

**Note the remarkably low terms:** Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

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# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—*Tennyson.*

Vol. II.

JULY, 1898.

No. 7.

## The Woman's American Baptist Home Mission Society.

### Editorial.

THE Presbyterian General Assembly, at its anniversaries held at Winona Lake, Indiana, upon May 23th, adopted a resolution recommending the Sunday schools of the church to take up a collection the Sunday before Thanksgiving, for the Woman's Board of Home Missions. The Young People's Societies and the Sunday schools are allowed to exercise their own judgment as to how they shall send up their money to the main Board, which allows them to continue to give, as so many of these now do, through the Woman's Board.—*The Independent.*

This was a generous, chivalrous action on the part of the General Assembly. It must be very gratifying to the Woman's Board, in the midst of its arduous labors, to receive this public commendation and endorsement of its work.

The Anniversaries at Rochester were well attended, and the meetings full of interest. The hour given to the New England women was from two until three, Friday afternoon, May 20th. The Corresponding Secretary told of the beginnings of our work, and what had been done during the past year. Our President, Mrs. Coleman, told of the spiritual results of Christian education, and fittingly closed the hour. We were fortunate in having two such speakers as Mrs. MacVicar and Mrs. Scott to tell of the successful work done by our schools. Mrs. MacVicar has travelled extensively with her husband, and gave a deeply interesting account of her trip into Indian Territory last winter. Mrs. Scott, formerly a slave, but now an educated woman, won all hearts by her words of power and pathos. The hour was not wasted, and we heard many words of commendation expressed for our work.

A VERY interesting article, entitled "The Three R's at Circle City," will be found in the June number of the *Century*, by Miss Anna Fulcomer, the new teacher at Wood Island, Alaska. We are glad that such a bright, capable woman will have charge of our school.

We have received a delightful letter from one of our former workers at Anadarko, Oklahoma Territory, Miss Agnes Bryden, now Mrs. Steadman, of Seoul, Corea. Mrs. Steadman has a large place in our hearts, and in her work in this new field she will have our sympathy and prayers.

MRS. CRANE sent the following account of the baptism of three "middle-sized" girls upon a recent Sabbath. "It was a pretty and solemn scene. The girls wore plain robes of muslin, with belts of the same, and white ribbons in their shining braids. Each was supported on the way to the water by two of the elder women of the church, and after the baptisms the same sisters helped them up the bank, wrapping them so lovingly, and went to the tent and helped them change their clothing. When Mr. Crane finished the ordinance, two deacons waded towards him, and helped him out of the water. Then such a hymn of praise and a prayer (all in Wichita, of course, but so hearty and earnest, one could not doubt their spiritual life. When all was ready, the procession was formed again, and we rode back to the church, where it is their custom to give the hand of fellowship, thus giving the last assurance of membership. Our Christian pupils number ten. The Caddoes are asking for a chapel in their country."

We must provide clothing for these Indian children. Mrs. Crane has sent the Corresponding Secretary their measurements. Some of them seem very large, but the Indians are broad-shouldered and broad-breasted, and they find very little that will fit them that has been worn by Eastern girls and boys. Mrs. Crane adds: "The trouble has always been that barrels from New England come too late. Do you suppose the New England circles could send their supplies by October, at the latest?"

We would like to have twenty different churches clothe these children. If a circle can take only one girl or boy, or two, perhaps more, please send to the Corresponding Secretary for measurements. Stout, unbleached cloth would do for underclothing, and stout, warm material for winter dresses.

We have received programs of Commencement exercises from most of our schools. Many grateful letters have also been sent from those who have graduated, acknowledging help from New England friends. We shall follow these graduates with our hearty good wishes, asking for them successful Christian lives.

OUR missionary, Miss St. James, is now working in Woonsocket, R. I., where she will remain through June and July, aiding Rev. Mr. Aubin, the French pastor.

## Items from the June Missionary Review.

**T**HE idea that we should nerve ourselves to one grand effort, to one magnificent charge all along the line, preach the Gospel message all the world over, and have done with it, is an idea which has been eloquently proclaimed, but it is both false and mischievous. Proclaiming for once the Gospel message is but a small part of the work of "disciplining all nations." The Gospel message has to be proclaimed not once or twice, but a thousand times, to the same ears, proclaimed not only by the voice of the preacher, but taught from day to day, and year to year, through childhood and youth, taught in homes, and through a full system of well-sustained Christian schools. Christian education is a long lever, but it has unrivalled lifting power.

—Rev. G. F. Herrick.

**UNITED STATES.**—There is money enough to sustain every good cause, the only trouble is that so slight a proportion is consecrated and put to the highest uses. The *Review of Reviews* figures out that not less than \$60,000,000 will be expended by the 100,000 people who will push towards the Klondike this spring. Of this sum it is estimated that the railroads will get for transportation to the coast, \$5,000,000; the city of Seattle, in various ways, \$25,000,000; other coast cities, \$5,000,000; transportation companies to Alaska, \$15,000,000. All this \$60,000,000, it is said, will be necessary for actual needs in the way of provisions, equipment, transportation, etc.

OUR readers will doubtless be interested in the following extract from a report which is translated from *O Estandarte*, of San Paulo, Brazil, a copy of which has been sent by Rev. J. Beatty Howell, of Philadelphia:

"On Friday, the 24th of September last, there was held in the city of Pernambuco, in the prayer-meeting room of the Evangelical Church, the first meeting of persons interested in the evangelization of our (the Brazilian) Indians. It was resolved to issue an appeal to evangelical congregations in Brazil and in foreign countries to grant spiritual, moral, and pecuniary aid, so that the work may be set on foot, and that we may be enabled to help any who are already found to be at work in this direction."

THE majority of church-members give nothing to missions, in money, prayer, or thought. Many give in small sums as they can. Most of the benevolent institutions are supported by associated poverty. There are also large givers, who first give themselves to the Lord, and then consecrate all theirs to Him. On a wealthy man's desk was seen over one drawer the letters "M. P.," which he said stood for "My Partner;" and God's portion was never lacking.

—Bishop Ninde.

THERE are 1,416,202 negro children in the public schools of the United States, and of these, 1,329,618 are in the public schools of the sixteen Southern States. This is an encouraging showing. A generation ago it was a penitentiary offence in all the South to educate a negro. Now public schools are provided for their education. —*The Christian Educator*.

REV. SHELDON JACKSON has succeeded in getting 113 Christian young men of Lapland, not only to accompany

him as caretakers for reindeer, but to act as missionaries to the Alaska Indians for one year. It is said that these Laplanders are so pleased with their work that they will remain at it permanently at the end of their present contract. The reindeer from Lapland are, however, reported to be a failure.

SEE how all the ends of the earth are brought together in these days! The editor of the *Indian Witness* notes in a recent issue that he took down his lamp made in Germany, with its chimney made in Japan, filled it with oil made in Batoum, and lit it with a Japanese match. Then, taking a pad of German paper, he took his American fountain pen, and began to write on the manufacturing and commercial supremacy of Great Britain!

THE Tenth Legion of the United Society of Christian Endeavor now numbers over 9,000. This is an enrolment of all Christians that make it a practice, in return for God's goodness to them, to give to His work one-tenth of their income.

## Woman's Work in Home Missions.

**I**T has been said recently that "the declared intention originally" (of the Woman's Missionary Societies) "was to maintain undiminished their interest in and offerings for the parent societies, and to make an extra weekly or annual offering for woman's work for woman. There has been a growing tendency to depart from this original purpose, until, to a very large extent, the reverse is the case; the thoughts and offerings of women for woman's work being primary and paramount, and the work of the general societies secondary."

It is of course impossible to determine the exact amount of interest which any one has in any line of missionary work, but, as a rule, the gifts of a person to a given cause measure quite accurately the degree of his interest in it. The givers, either men or women, of the sums that reach our general Missionary Societies through the church treasuries can never be identified. It is certain, however, that, from the beginning until now, the consecration of the women, through their personal offerings to these great general enterprises, has been quite as marked as that of any class among us. In many churches, the women are the largest givers of any to these causes.

The old proverb about "The ruling passion strong in death" may help us somewhat in our judgment of the truth and justice of the quotation we have made in the beginning of this article. The American Baptist Home Mission Society from its organization has reported the legacies it has received, with the names of the donors. A view of these reports for the past six decades may throw some light upon the accuracy of the statement under consideration. From these reports it appears that, from the beginning of the Society's work until now, there has been a constant increase of gifts to the Society in legacies. In the decade from 1839-48, the average legacies of the women per year was \$329.06. In the next decade, 1849-58, there was an increase of 278 per cent. per year. From 1859-68, an aver-



age increase per year of 171 per cent.; from 1869-78, of 173 per cent.; from 1879-88, of 44 per cent.; from 1889-98, of 108 per cent. or if we throw out three large gifts of more than \$10,000 each, there would still be an increase of 66 per cent.

If these facts be compared with similar facts concerning the legacies received from men, we find that the average increase per year of men, in the first decade under consideration, was \$912.78; in the second an increase of 120 per cent.; in the third of 134 per cent.; in the fourth of 165 per cent.; in the fifth of 372 per cent., or if we throw out some large bequests of more than \$10,000 each, the increase would be only 21 per cent., while the sixth decade gives an average increase per year of 33 per cent.

This record shows a constant increase of interest on the part of women in the work of the parent Society, in a ratio, too, greater than that shown by the men. In no decade of the six under review has the increase of the gifts of the men equalled that of the women. During the decade beginning with 1879, the date of the organization of the Woman's Home Mission Societies, the average increase per year was less than for the decade immediately preceding. But in this decade the women are credited with an increase of 44 per cent. over the previous decade; while the advance made by the men is only 21 per cent., if the exceptionally large legacies be thrown out. While for the last decade the legacies of the women have advanced 108 per cent. over the preceding decade, as against 33 per cent. for the men. In this last year of grace, 1898, the Home Mission Society reports \$24,764.50 received in legacies from men, and \$30,724.83 from women. It is quite difficult in the face of these facts to see where the diminishing interest of the women in the parent Society appears. It would seem as though "the thoughts and offerings of women, instead of being primary and paramount for woman's work," had been given quite intently and efficiently to that of the parent Society.

A PASTOR.

#### Legacies Received by the American Baptist Home Mission Society, 1834-1898

YEAR.	MEN.	WOMEN.	YEAR.	MEN.	WOMEN.
1834	\$1,250.00		1860	\$2,847.54	\$5,061.38
1835	100.00	\$ 337.00	1861	2,659.05	1,542.89
1836		451.25	1862	2,151.34	414.00
1837			1863	2,427.27	1,328.00
1838			1864	1,348.25	1,361.41
1839		132.17	1865	14,145.40	1,911.00
1840			1866	9,621.91	5,606.33
1841		200.00	1868	2,234.02	637.13
1842	2,005.00		1869	7,555.33	3,003.29
1843		100.00	1870	6,024.32	14,137.16
1844	3,098.00	477.84	1871	4,617.75	12,388.69
1845	100.00		1872	12,885.75	6,783.74
1846	2,886.87	176.75	1873	13,065.37	6,167.58
1847	433.00	93.93	1874	23,004.96	7,467.01
1848	625.00	1,010.00	1875	21,666.24	16,015.64
1849	413.00	75.00	1876	17,131.55	5,982.94
1850	422.50	650.00	1877	14,939.00	7,108.95
1851	1,060.00		1878	4,327.77	13,911.13
1852	1,970.00	1,050.00	1880	7,386.67	13,020.13
1853	267.00	490.00	1881	3,375.32	8,165.77
1854	8,680.76	265.50	1882	23,703.79	10,633.24
1855	1,524.33	284.00	1883	36,933.00	13,227.31
1856	180.53	2,189.71		(Chilson \$25,000)	
1857	3,186.60	4,616.35	1884	23,591.55	14,383.24
1858	2,430.51	2,853.10		(Davis \$10,000)	
1859	3,535.22	3,516.17		57,730.12	23,627.26
				(Chilson \$20,000)	(Davis \$20,000)

YEAR.	MEN.	WOMEN.
1885	\$31,797.64	\$11,601.26
	(Colby \$20,000)	
1886	32,437.69	13,805.69
	(Chilson \$10,000)	
1887	146,641.10	616.09
	(Colburn \$25,000)	
	(Chilson \$105,000)	
1888	228,474.73	17,059.90
	(Colburn \$201,304.11)	
1889	40,883.66	5,854.06
	(Colburn \$21,888)	
1890	115,339.76	38,636.06
	(Hoyt \$50,000)	(Spooner \$20,000)
	(Merrill \$25,302)	
1891	23,124.44	34,347.64
	(Spoonster \$15,700)	

YEAR.	MEN.	WOMEN.
1892	\$140,578.15	\$42,737.35
	(Three large gifts from men)	(Mrs. Randall \$20,000)
1893	111,655.34	21,959.06
	(Three large gifts from men)	
1894	20,369.43	25,189.89
1895	115,800.59	47,961.11
	(Two large gifts from men)	
1896	155,843.22	16,917.60
	(Two large gifts from men)	
1897	42,808.84	16,104.83
1898	24,764.50	30,724.83

## BY DECADES.

BY DECADES.	MEN.
	Average per year.
1839-48	\$912.78+
1849-58	2,013.52+ = 120% increase.
1859-68	4,719.05+ = 134% increase.
1869-78	12,525.70+ = 165% increase.
1879-88	59,192.76+ = 372% increase.
	Or, less nine gifts of more than \$10,000 each, giving
	15,192.76+ = 21% increase.
1889-98	79,129.79+ = 33% increase.
	Or, rejecting eleven large gifts of more than \$10,000 each, and comparing with the like rejection in the preceding decade, gives an average per year of
	33,039.76+ = 117% increase.

## WOMEN.

WOMEN.
Average per year.
\$329.06
1,247.36+ = 278% increase.
3,389.81+ = 171% increase.
9,284.51+ = 173% increase.
13,443.98+ = 44% increase.
28,042.24+ = 108% increase.
Rejecting three large gifts of more than \$10,000 each gives an average per year of
22,421.74+ = 66% increase.

## Home Mission Questions.

WE have been requested by one of the leading Baptist laymen of this section to have a corner in ECHOES where questions can be placed for women to talk over with their husbands. The reason given for this request is that the majority of the men of the churches know nothing about mission topics, while the women, by their methods and frequent meetings, are well informed. We have complied with this request, and print below two ques-



HOME MISSION NEWS.

tions. After investigation, if unable to find information concerning these topics, we will give correct answers in ECHOES, if desired.

**First:** Who was the Apostle of the Indians? Where did he live, and what work did he do? In what year and at what age did he die?

**Second:** Who among the Baptists undertook the first work of educating the emancipated slaves, and where was the school located?

## Sacramento, Cal.



WINTER months have passed so rapidly that I ask myself where they have gone, not because our classes have been small, for we have had the largest evening class we have ever had, 20, 22, 23, and 24, and sometimes 26 boys at night. Oftentimes we look upon them with wonder: young fellows—most of them in their teens—rising early in the morning, working hard all day, sometimes as late as half past seven, then walking 8, 10 and 15 blocks for 15 or 20 minutes' instruction. For where there are so many boys, and only two teachers (sometimes only one), more time cannot be given to one, and they cannot seemingly conform to our custom of classifying. For example, one evening last week two boys had the same lesson; sitting near together, I thought I could take advantage of the time and hear them as we would in our own schools. In about half an hour one of these came to me, holding out his book with a look not to be mistaken, "Teacher, you have not heard my lesson yet;" so the exercise had to be gone over again, to satisfy the boy that he had his lesson.

One of the things that has been most gratifying during these months is that nearly every boy was willing to stay from half past nine until ten for a short Bible lesson, and though they are heathen, only here in this country a few months, and hearing the Bible and the name of Jesus for the first time, they are always so quiet and so respectful.

Last Wednesday evening after our regular service I called on one of the Christian boys to close with prayer; I stood where I could take a survey of the room at a glance, and my eye dropped on the face of one of these new boys standing beside the one who was praying. Such a look of utter astonishment! He could not understand where the God was the boy was praying to; he looked down on the table before him, then at the boy again, then his eyes wandered around the room as if in search of the idol god. Many of them are so bright and earnest that they would wield an influence for much good if they could be brought into the fullness of God's light and love.

At half past ten in the morning you may enter many of the Chinese homes and find many of the women and children eating their breakfast. This accounts for the late hour many of them get to school. They are dismissed at one, then some of the older ones come in for a lesson, a few visits in Chinatown, and it is four and half past; back

again at half past six to the Mission and close at half past nine, if the attendance will permit; if not, remain until ten.

The weather has been unusually dry this spring, and as the air in Chinatown is not altogether conducive to health I have fallen a victim to the chills, but hope to have them broken ere long. It is the second attack this year, and accounts for the less number of visits in the homes. Some of the women themselves have had such prolonged attacks, and in their unwholesome rooms I wonder they ever recover.

Lovingly yours,

April 16, 1898.

ELIZA WILLIS.

## Mexico.

THIS is the translation of the enclosure from Miss Zoila Ramirez, Monterey, Mexico: "I hope the Lord will help me to address these brief lines to you,

which you will see that the Gospel advances everywhere, and that there are more who comply with the commandments of our Lord Jesus Christ and who wish to belong to His army to proclaim His Holy and Blessed Name. Three years ago a boy left this school; he was absent from the place, and, now that he has returned, he has been coming again to meeting, and is now a member of our church. We trust he will not be the last to leave this school carrying in his heart the blessed words of the Lord, and that we may soon see that our efforts are not in vain. ZOILA RAMIREZ."

WHITE ROCKS, UTAH.

May 9, 1898.

Sec'y Woman's Home Mission Society, Boston, Mass.

I know nothing at all of you, but I just thought perhaps there was such a society

in your city, and that I would make my wants known to you, and perhaps that you would grant my request.

We have an Indian boarding-school here, supported by the Government, and while we are well supplied with text-books and things of that kind, we are not furnished with any Sunday school or other religious literature. These Indians are wofully depraved. To-day they are dancing within half a mile of the school, naked, their bodies bedecked with paint and feathers. They are grossly blinded by ignorance and superstition. They need help and instruction. Will you help me in my efforts to do something for them?

I want a good supply of attractive story-books, cards, nice pictures, and things of that kind. It will be useless to send dry, religious tracts, as few of them understand English, much less read.

If you can furnish me with a lot of literature of a religious and attractive nature, I will greatly appreciate it, and will report to you, from time to time, the success of my efforts. If you decide to send anything, please send it by mail, as we are over one hundred miles from any railroad.

Respectfully,

O. H. LIPPS.

Teacher Uintah Indian School.



MRS. R. C. MATHER, BEAUFORT, S. C.

## The Mormons in Utah.

**THE** admission of Utah into the Union as a State, a great, if not fatal, blunder has apparently been made. Before the admission it was possible for the government to reach and keep in check polygamy and other crimes in the Territory. But when, a year or two since, in consequence of solemn assurances that such violations of law, human and divine, were no longer allowed, Utah was made a State, these things were placed beyond the power of the general government. The admission to statehood was followed by a propaganda of the greatest vigor, taking in pretty much all Christendom, but especially the United States, Canada, and Australia. Dr. S. E. Wishard, Superintendent of Presbyterian Home Missions in Utah, says:

"We are constantly in receipt of letters of inquiry from all parts of the United States, east, west, north, and south, also from Canada and Australia, as to the Mormon belief. Their missionaries go out as beggars, asking for the hospitality of Christian homes, and for the use of Christian churches, and lead unwary people into their delusions. They are in this way filling up the State with recruits from the lower orders of society, and with a most undesirable element from abroad, and are expecting by this means to sweep out every vestige of Christian power from the State. And it looks as though they might accomplish this at an early day, unless—as was done in the case of Kansas when a great emergency came—the Christian people of the country should arise in their moral might and flood Utah with immigrants, and so overwhelm the Mormon hosts at the ballot-box."—*Homiletic Review*.

## BACONE, INDIAN TERRITORY.

**YOUR** teacher, Miss Pratt, has asked me to write something of my impressions of the work here. I have been here but five months, but have already become greatly attached to the place and the work.

It seems to me a most excellent field for missionary work. This school aims to fill the place in the Territory that our denominational colleges do in the States. I am not familiar with the conditions in the far East, but no one who watches their influence in Indiana, Kansas, and other States can doubt the need of our Baptist colleges, nor the benefit to be derived from them. But the need is many times greater here. It is difficult for one who has grown up under the public school system to realize what are the conditions where there is no such system. While considerable provision is made for the education of Indian children, and here and there some effort is made to furnish opportunities to others, the provision for the education of the Indian, white, or colored, is entirely inadequate to meet the need. Think of having to send children of eight or nine years of age away to a boarding-school to give them any education. Yet we could build up a large school of just primary children here if we had the room and the facilities.

Great as are the educational needs, the spiritual are still greater. I spent the early winter up in Oklahoma, and was in the midst of the Tonkawa Indians. They are on a reservation, and the agent is a scoffer at religion. He does not even teach them the arts of ordinary civilization, much less cultivate anything higher. It made my heart ache to see them living their aimless, heathenish lives, and many of

them succumbing to disease and death, yet with no one to train them regarding the better way.

Our greatest need is increased spirituality in the school. Better equipment and more money are absolutely necessary to care for the available students, but great spiritual power is indispensable to the obtaining of the most true and lasting results. The teachers are earnest, consecrated men and women, and perceptible progress has been made in the spiritual life of a number of the students. There is much room for improvement, but, were it not so, there would not be the need for missionary work to be done here.

You are helping the work by contributing of your means, will you earnestly pray for us? Where there are so many things to be done, the temptation is to let the performance of outward duties crowd out the cultivation of a deeper, inner spirituality. We really love the Lord and His work



MRS. MATHER'S HOME.

here, and we truly want and need your prayers, that we may be richly endowed with that power that only comes through the indwelling of God's Holy Spirit.

May, 1898.

MARTHA GILMORE.

## Bon Voyage.

THERE'S not an hour, but from some sparkling beach,  
Go joyful men, in fragile ships to sail,  
By unknown seas to unknown lands. They hail  
The freshening winds with eager hope, and speech  
Of wondrous countries which they soon will reach.  
Left on the shore, we wave our hands, with pale,  
Wet cheeks, but hearts that are ashamed to quail,  
Or own the grief which selfishness would teach.  
Oh, Death, the fairest lands beyond thy sea  
Lie waiting, and thy barks are swift and stanch  
And ready. Why do we reluctant launch?  
And when our friends their heritage have claimed  
Of thee, and entered on it, rich and free,  
Oh, why are we of sorrow not ashamed?

—Helen Hunt Jackson.



## American Baptist Home Mission Society.

### Notes About the Anniversaries.



OR sustained interest and power, the meetings of the American Home Mission Society, at Rochester, were at high-water mark.

THE spirit of Christian patriotism was strong, keenly sensitive, and demonstrative. Festooned flags within the church silently appealed to this spirit; while a flag of Cuba between two American banners was very suggestive of our relations to that unfortunate island.

THE fraternal greeting from the Baptist Convention of Ontario furnished occasion for several spirited addresses on the essential unity of Americans and Englishmen in giving the world the blessings of Christian civilization. References to an Anglo-Saxon worldwide alliance were enthusiastically applauded.

It was a remarkable circumstance that in the very midst of the Society's meetings and of the Anniversaries of all the Societies, when there was no little anxiety over the effect of debts upon the work of the Missionary Union and the Home Mission Society for the coming year, that these should have been cancelled through the large gifts of Mrs. Mercy Maria Gray, of Oakland, Cal., whose death released funds on which she had received annuities from the Societies. To the three Societies she had given about \$200,000. Truly she honored the Lord with her substance, leaving it for His kingdom for such a time as this, when called hence by Him who times all things for the good of them that love Him and for the interests of His kingdom.

CITY missions received special consideration in the able address of Dr. C. R. Henderson, of Chicago, and in subsequent discussions on the subject. The Society's new departure in entering into coöperative work in Chicago is regarded with much interest, and generally with favor. Other City Mission Societies, unable to meet the demands of rapidly growing fields, especially among the foreign populations, are desirous of entering into similar relations with the Society.

WHAT lack we yet, in order to be truly a Christian nation, was admirably indicated in Dr. T. Edwin Brown's address on "The World's Need: A Christian Nation." An enormous work remains to be done here before the ideal shall be even approximately realized.

A most interesting hour was that given to representa-

tives of the Woman's American Baptist Home Mission Society of New England, with such interesting speakers as Mrs. MacVicar, Mrs. Reynolds, and Mrs. Coleman. This arrangement, it should be remembered, is one of the features of the plan of coöperation between the two Societies, and all greatly enjoy it.

REV. N. B. RAIDEN and the three Indians, Lone Wolf, Buffalo Meat, and Samuel A-ha-tone, who have visited many churches in the East, were most warmly received, and produced a profound impression. Multitudes were convinced by ocular and auricular demonstration of the power of the Gospel to change the savage into a gentle, consecrated follower of Christ.

MRS. WILLIAM SCOTT, of Missouri, was heard with intense interest as she spoke of her own early experiences in slavery, and as she pleaded eloquently for continued help on behalf of her race. She has entered the service of the Society as a lecturer. Her services will be in great demand by churches and Young People's Societies, as well as at special public meetings.

DR. LORIMER's address on "The Foreigner in America" was regarded as one of his best efforts. Referring to the Romish edict forbidding the display of national flags in Roman Catholic churches, he expressed the doubt whether any cathedral ever built by Romanism was good enough for the flag which symbolised freedom of speech, of worship, separation of Church and State, and the loftiest conception of human rights.

THE decision to go to San Francisco in 1899 was made without a dissenting vote, so far as we know. It is generally felt that, after fifty years from the beginning of our work in that city, Eastern Baptists should greet their brethren of the West, and give them the benefit of the inspiration that comes from our great annual convocations. There ought to be a large attendance from the East. By that time, we may have to plant our standard in Hawaii and the Philippine Islands, as part of our national domain.

ONE small life in God's great plan:

How futile it seems as the ages roll,

Do what it may or strive what it can

To alter the sweep of the infinite whole.

A single stitch in an endless web,

A drop in the ocean's flow and ebb,

But the pattern is rent where the stitch is lost.

Or marred where the tangled threads have crossed.

And each life that fails of the true intent

Mars the perfect plan that the Master meant.

—Susan Conbridge.



## Field Notes of the South.



N South Carolina the Baptist associations require every church to bring an offering, small churches \$3.50 and larger churches \$5, for every additional fifty members. Some associations refuse admission to churches that do not comply. The money is divided among the benevolent objects of the association.

REV. MR. B., an excellent man, serves three country churches of very poor people. One church of 130 members pays \$11 yearly towards his support, another of 104 members, \$15. Many of the people get no money for their work, but receive "chips," or paper scrip which is taken at the plantation stores in payment for the necessities of life, which are sold at large profits. Verily, "to the poor the Gospel is preached."

In the more prosperous portions of the State, churches of seventy-five members pay \$50, and larger churches from \$150 to \$200 per year for preaching once a month. These meagre salaries compel ministers to serve three or four churches in order to live.

In Alabama there are about thirty Women's Missionary Societies among the Colored Baptist churches. The colored women generally have not yet developed the organizing faculty, though some of their leaders are very able in this respect. One difficulty encountered is the opposition of many preachers, who say: "If we allow you to come and organize women's societies, they will get control of things in the church and we'll have to get out." Such ministers ought to "get out," and blessed be the good women who hasten their going.

An elderly minister told me that he went to the school at Selma when he was so far along in years that he sometimes thought he never could learn much, but when he heard a man much older than himself tell how he had recently learned to read Spanish, and that no one was too old to learn, it mightily helped him, and he has kept on reading and studying ever since. Many a man needs just a word of encouragement at the right time to put new life into him.

HERE is an amusing and yet a suggestive incident: At the Alabama Convention a young man said to me: "Do you remember giving me a quarter of a dollar years ago, for carrying your valise from the Selma school, where I was, to the depot?" Of course I had forgotten all about it. "Well," said he, "that was a great thing for me just then, for I was penniless, and that night a 'sociable' was to be held to which there was a small admission fee of ten cents. Most of the students were going, and I felt that I would be almost disgraced if, because of my poverty, I couldn't go with the girl who had won my affections. That quarter solved the problem and made me the happiest man in Selma that night. She is now my wife, and it may be that it was just because that quarter came in the nick of time." This young man, an eloquent speaker, and a man of affairs, is now United States Receiver of public moneys at Montgomery, for the State of Alabama.

THE Concordance of the Spanish Bible, prepared by Rev. W. H. Sloan, is to be published by the American Tract Society of New York. It was a prodigious and most painstaking task to prepare this work for the press. The wonder is how, in the midst of manifold and incessant labors in other directions, he could do it. It will be of incalculable value to all who preach the Gospel in Spanish. A good Concordance is well-nigh indispensable to every minister.

THROUGH the gift of \$1,000 by Mrs. M. M. Gray, of California, a number of Spurgeon's sermons have been published in Spanish, first in our paper *La Luz*, at the City of Mexico, and then in pamphlet form. Extracts from these are finding their way into the periodical publications of other denominations in Mexico. Not only so, but the influence of *La Luz* has extended to the Mexican population in New Mexico, giving light in the darkness there. A recent letter from Mrs. Rishel, of Velarde, N. M., states that "Spurgeon's sermons on baptism, as printed by Mr. Sloan, of Mexico, and his little Spanish paper, *La Luz*, have found their way into many homes, and I believe they are opening eyes to the truth as we hold it."

## An Outlook.

## The Difficulties, Hindrances, and Tendencies of Systematic Beneficence.

Extracts from an address by Henry L. Morehouse, D.D.



THE general aim of the Commission on Systematic Beneficence is to get every member of every church to give to every great religious undertaking approved by the denomination to which he stands related — his own church, local missions, State missions, home missions in its national scope, foreign missions, Bible and Sunday school work, Christian education, etc., — and to do this (1) Regularly, at fixed yearly periods; (2) Proportionately, as God prospers us; (3) Intelligently, according to the relative claims of each object; (4) Scrupulously, as steward of Christ; (5) Cheerfully, as a Christian privilege.

The commission was born, not made; though like every living thing, it has organization. It is just two years old; is fairly getting on its feet, and able to do some talking. In some quarters there have been extravagant expectations of what this infant would accomplish, even in the first year of its existence, in the way of phenomenal reconstruction of things in general. As it has no legislative powers (for Baptists brook dictation from nobody), but is merely a commission to inquire, investigate, suggest, recommend, and, in a restricted way, to set in operation measures that may be helpful to the development of denominational beneficence, its dynamic limitations are very manifest. Moreover, the material on which it has to work is not the most pliable, viz., the individual will, intellect, conscience, affections, habits, as well as church character and customs; while in many cases the inaccessibility to ordinary methods of influence makes the problem of sweeping and quick reforma-

tion very difficult. Do not, therefore, regard the commission as a miracle worker; but pray that it may be endowed with the grace of perseverance, together with the oft unappreciated and uncommon gift of sanctified common sense, and that it may be able to inject these into the beneficent activities of some people and some churches.

The necessity for this commission arose out of five things: (1) The deplorable fact of so great a host of do-littles or do-nothings in our churches; (2) The widespread negligence and lack of system in the churches themselves; (3) The helter-skelter forays into the field of Christian beneficence; (4) The insufficiency of existing methods to attain desired results; (5) The imperative need of larger resources for aggressive work in this age of wonderful opportunities.

In the realm of Christian beneficence, so chaotic, confused, with forces therein working at cross purposes, there has been a growing discontent, and widespread yearning for a more harmonious order. The indifference of multitudes, the inequalities in burden-bearing, the distracting multiplicity of appeals, the frantic beating of alarm drums over actual or apprehended debts, have made many wish for a more excellent way. It will be some gain if this commission can even blaze the path through the wilderness to the land flowing with milk and honey.

#### THE METHODS OF THE COMMISSION.

What are its methods? In a word: To bring strong influences to bear upon each local church for the development of the personal responsibility and activity of every member thereof in the matter of honoring God with his substance. It does not propose to work outside of, or apart from, the churches, but with and through the churches. Its entire mechanism is geared for this purpose—first, the general commission; second, the State commission; third, the associational commission; fourth, the local church commission; fifth, meetings and literature on various phases of the subject. This is an age of marvellous inventions, but no one has yet discovered a method of instantaneously regenerating society, or making a wilfully ignorant man intelligent, or transforming a miser into a generous philanthropist. It is only by a long campaign of education and most patient, persistent effort, that such things can be accomplished. Where the trouble is chronic, time is required to effect a cure.

Some persons seem to have been a little impatient or disappointed because the commission itself has not gone over the country, into every city, village, and hamlet, with eloquent speakers,—a blazing meteor to attract, astonish, and awaken the denomination on this subject. These good souls are apparently blissfully oblivious of the fact that every man and woman on the commission is either the servant of some church or society or business corporation which has first claims upon time and talents; hence they cannot make this their chief business. Besides, work of this sort entails heavy expenses. No, the commission can never accomplish its purposes by the method of direct contact with all parts of the field. It is utterly impossible. It must be done largely indirectly through intermediary agencies, or not at all. It is estimated that only one two-billionth part

of the sun's light and heat reaches the earth. Probably this represents about the amount of influence that this central commission may expect to exert on the individual member of the remote Sleepy Hollow Church. But in each State, and in each association, and in each church, there shall be similar and nearer luminaries, they will make the earth-worms squirm, and mightily accelerate the great reformation. It is encouraging to know there are not less than 26 State commissions, with 179 members; 325 associational commissions, with about 1,600 members; or a total of 361 commissions, with 1,925 members who are doing more or less along this line of developing the churches in systematic Christian beneficence. If only half of these are actively interested in the matter, they constitute a strong, fresh force in its favor. How many church commissions have been appointed is not yet ascertained, for the period since the general organization of the work has been too brief to determine this. But the testimony from representatives of State commissions is that many churches as well as individuals have already adopted better methods in their beneficence, and that in many ways great good has been accomplished; so that in the short space of a year after sowing, we find fruit more abundantly.

#### DIFFICULTIES ENCOUNTERED.

We now proceed to consider some of the difficulties that stand in the way of the quick attainment of the desired results. . . .

The difficulties encountered are of two general kinds: those pertaining to the working of the organization or plan, and those found in existing conditions and tendencies among us.

The first difficulty is the necessary enthusiasm and conviction, in the general, State, associational, and church commissions, to keep the machinery in motion. Many persons seem to think that the general commission should generate steam for all the rest. But who is to generate steam for the general commission, composed of the same weak human material as that of the other commissions? A little back-action of steam from State and associational commissions to the general commission would be very welcome and refreshing. Brethren, members of all these commissions, every man of us should generate his own steam; should be a locomotive, not an attached tender; and if any one cannot or will not do it, he ought forthwith to retire for some one who can and will.

#### WANTED, MEN.

Akin to this is the difficulty of finding not only zealous men, but those who have time to devote to the work and elements of leadership in it. If the work of a State or associational or church commission is to succeed, somebody must make large sacrifices for it. Nothing goes without work. This will not.

Wanted, men who will feel that this is their mission. There are such. Their number needs to be multiplied a hundredfold. In some States, and in some associations, there are such men, whose influence has stirred their whole constituency. They show what earnest, resolute, and self-denying spirits are capable of doing. As elsewhere,—so here, it is not always possible to get ideal men and women

for this service, hence we are compelled to take what we can get, and make the best of it. But one thing ought to be settled, that no man should be put on any commission as a complimant; for unless a man work, neither should he eat the bread of honor.

Probably the greatest difficulty is that of finding the right material for such commissions, especially in the smaller churches, which are about two-thirds of the whole. Multitudes of these churches have habitually excused themselves from participation in our great denominational enterprises on the ground of their own weakness. To find in them a few persons who will face this obstinate sentiment, and who have the zeal, determination, and time to push the work, is often very difficult. Here is the special weakness of the whole scheme—inability to get good working commissions in all our churches. The general, State, and associational commissions may carry on a profitable campaign of education, and to this extent the organization may work well; but if we fail in getting church commissions to push the work to the door of every individual member in our churches, we fall short of the purpose of the organization, and it becomes only a question of time when its functions must cease. Success or failure in this particular depends in no small degree upon the fidelity and perseverance of members of associational commissions, who are expected to secure the appointment of church commissions, and to co-operate in making them as efficient as possible.

#### PASTORS AND THE PLAN.

A word, now, about the relation of pastors to the successful working of the plan. I have been a pastor as well as a secretary, and have mercy on both. Both are largely held responsible if things do not go right in their respective realms. Pastors and secretaries, in order to live to a green old age, need to be pachyderms. Pastors, especially, are made the vicarious pack-mules of all sorts of church delinquencies, particularly in this matter of beneficence.

My own conviction is that part of this responsibility properly belongs to the deacons. Were not deacons originally appointed to attend to the philanthropies of the church? Is it not a Scriptural qualification that the deacon be a benevolent man, "not greedy of filthy lucre?" Deacons should plan not merely to get money for the church poor, but also to give the bread of life to perishing souls.

In this period of pastoral instability, when from 15 to 25 per cent. of our churches annually is pastorless, excusing itself from giving because of this fact, there is needed a permanent body in the church itself that shall be responsible for attention to such matters. Such are the deacons, the official, abiding representatives of the body. For, while pastors come and pastors go, the deacons stay forever. I plead, therefore, for the lodgment of more responsibility in this matter on the deacons, either in coöperation with the church commission or as the church commission itself.

Returning now to the pastors, it may be truly said that their influential position unquestionably gives them power along this line possessed by no others. Many use it magnificently in the development of church beneficence. Multitudes do not. And just here is where many vital breaks

occur in the workings of the commission. The great dynamo of the general, State, and associational commissions may generate all the electricity of which they are capable, but how shall it reach the church if the pastor is a non-conductor? Precisely this is what representatives of State commissions declare many pastors are.

How shall this evil be remedied? How this weak link in the chain be strengthened? We cannot put the Methodist pressure upon pastors by relegating to subordinate positions those who fail to develop the beneficence of their churches. But some way ought to be found either to convert these obstructive leaders or to make it uncomfortably warm for them in the glowing kingdom of God.

The great underlying theory of this whole matter may be thus stated: To make the church itself, not any group therein, the unit of beneficent activity; to restore the church to its proper place and functions in these things; to have all forms of beneficence therein recognized, sanctioned, and in some degree at least directed by it; to increase the sense of church responsibility for the symmetrical development of individual liberality, and conversely to increase the sense of individual responsibility for the exaltation of the church above all other organizations therein, in the realm of Christian beneficence; to unify and combine unrelated bands into a solid phalanx moving in unison, shoulder to shoulder and heart-beat to heart-beat; the whole body fitly framed and knit together through that which every joint supplieth; builded together for a habitation of God in the spirit; so that the more effectually unto the principalities and the powers in the heavenly places may be made known through the church the manifold wisdom of God.

#### Concerning Women's Societies.



VIDENTLY, in some quarters, misapprehensions have arisen concerning the spirit and utterances of one of the speakers at the meeting of the Commission on Systematic Beneficence in Rochester. Though chairman of the Committee on Organization and Development of the work, he spoke solely on his individual responsibility of the progress of the work, and of the difficulties that confront the commission in the attainment of its ideals. Naturally and for reasons stated, the relations of women's societies to the plans of beneficence recommended by the commission, came in for their share of attention. He distinctly said: "Neither is this the time nor the place to say what relations women's societies should sustain to the general societies of which they are off-shoots."

A statement of facts was made in order that the nature of the difficulties might be clearly seen, and some way be found whereby women's societies might come into harmonious and effective coöperation with other organizations and with the churches, for the promotion of systematic and symmetrical beneficence among all our people, old and young, men and women alike. Bearing upon this point it was said: "Many women, themselves, are greatly discontented over the narrowed activities and the unnatural rela-

tions of their societies both to the churches and to the general societies."

To the truth of this statement there is ample and incontestable testimony. The work of women's societies is not recognized in the calendar of beneficence in the churches. Their collections are not passed through the church treasury as are collections for other objects. How they are to come into effective cooperation with church commissions on beneficence, is a question. To what extent also they can cooperate with the other societies in making effective the commission's plans of beneficence, is a question.

Going beyond all this, it may be said, further, that many women of the Woman's Baptist Home Mission Society of Chicago are discontented over the narrowed activities of that society's operations, whereby they are practically debarred participation through it in the broader work of the parent society, especially in the matter of general Christian education for the colored people and the Indians. On the other hand, women identified with the Woman's American Baptist Home Mission Society of New England are discontented over their limitations (by an old agreement), in confining their activities mainly to the work of Christian education; feeling that they ought to have the fullest liberty through their own society, in closest cooperation with the parent society, to engage in any kind of missionary work anywhere on this Continent, according to their own inclination and judgment. The time has come for these unnatural barriers to broader action to be swept away; or, if there is here a Gordian knot that cannot be untied, to cut it.

Between the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society of New England, relations have never been more satisfactory than during the last year and a half, since the adoption of the plan of cooperation. Indeed, these are almost ideal relations, and there is no disposition on the part of anybody, so far as we know, that they should be essentially different.

It has seemed proper to say these things for a right understanding of the Rochester address. By getting first the right point of view, and then the right object and aim in this tangled field of beneficence, and always preserving the grace of Christian good-nature, we may reach satisfactory results that shall richly compensate all concerned for temporary turmoil incident to readjustment of machinery. Fermentation eventuates in clarification.

H. L. M.

### Religious Liberty for Cuba.

THE American Baptist Home Mission Society, at Rochester, adopted the following:

Whereas, The course of events clearly indicates that the day of Cuba's deliverance from foreign misrule and misery draws nigh, and

Whereas, The good offices of this Government have been called into exercise for the establishment of a stable and independent government in that island,

Resolved, That the American Baptist Home Mission Society, one of three great organizations of American Baptists in the Northern and Western States, with a common constituency of about one million communicants, representing three and a half million people, does hereby most respectfully request the Presi-

dent of these United States, together with his official advisers, at the proper time, to exert their potent influence for the adoption of such constitutional provisions, by those who may be called upon to decide these matters, as shall secure perfect religious equality to all men in the new Republic; and also in case of the Philippine Islands, when the hour shall arrive for similar action there.

### Romish Intolerance.

OUR Polish mission, recently begun in Chicago, has already aroused the wrath of the Romanists there. Rev. F. Jackimowicz, our missionary, put a sign on the chapel in May, announcing the name of the church and the hours of worship. The neighborhood is densely populated with Polish Roman Catholics, who were incensed by this Baptist incursion into their neighborhood. A mob of about two hundred men and boys interrupted the services and assailed the house with stones, breaking the windows and crying, "Down with the church." It became necessary for the police to interfere, for the protection both of person and property. Doubtless all this wrath of man will be over-ruled for the good of our cause. Elder Jacob Knapp used to say that he was always glad when the devil got mad.

It is estimated by some who have made an investigation that there are not less than 200,000 Poles in Chicago. The Government census is not accurate in its statistics of this people, many of them being registered as Russians, Germans, Hungarians, etc., since Poland ceased to be a kingdom. The official record of births in Chicago shows that from twenty-five to forty Polish children are born daily in that city, which means a yearly increase of about 10,000 to that element of the population. Here, certainly, is an important and needy mission field, into the darkness of which we must send the light.

### Lone Wolf's Address.

At the meeting of the Home Mission Society at Rochester, Lone Wolf spoke, in part, as follows:

"Before I come Christian I just like been very sick, and you send me good doctor, and I am well now. When I say this—I am very hungry, I am hungry, and you send me bread of life. I just like thirsty, very dry in my throat, and you give me water to drink, and I never thirst again. You just like big light, and I in dark, and you put me in light, in the front of me, and I shall never be lost again. Well, I think God with me everywhere I go, and I am happy every day, and I know Holy Spirit is with me, and I never hear any bad word; just like God along side of me. You know I live farther west, and now I come far to stand before you, and I thank you very much to meet you. I thank you for send laborer to us, and we find God and the spirit life, and I thank you with my heart. Two years ago I believed God and I followed, and I came the child of God, and I know we have relation to each other, just close relation, because we have same Father. I see you are my sisters and brethren, and I do hope that you will pray for my people that they follow Jesus. Soon I leave this city and go back; but I follow Jesus same; I just like big stone; I am solid." (Lone Wolf struck his chest with his fist to prove to the audience that he was "solid"—which he certainly is.) "I will remember you all and remember to pray for you, and I do hope you will pray for us when I go back to talk to my people, and I will think of you in my own church. That is all."



# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT.

## Our Girls.



### A Song of Summer-time.

Oh, the swaying of the branches and the flitting through the trees,

And the music of the voices that come upon the breeze;  
Oh, the singing and the winging of the birds that come and go,  
And the frisking of the squirrels as they scamper to and fro;  
Oh, the ferns and mossy carpets, and the waters dark and cool,  
That go stealing through the shadows from some clear, unsullied pool!

Oh, the trilling of the songsters  
From the branches and the grass,  
And the glancing of the sunlight  
On the waters as we pass!

Oh, the glancing of the sunlight as it strikes the waters clear,  
And the singing of the thrushes and the other songs we hear;  
Oh, the boating and the floating on the waters of the lake,  
And the ripples and the shadows that go dancing from our wake;  
Oh, the breezy days of pleasure and the pleasant nights to dream,  
When the stars look down and twinkle, and the winged lanterns gleam!

Oh, the summers in the country,  
Where the songsters nest and sing;  
And the pleasure without measure  
That the woods and waters bring!

— Frank H. Sweet, in *Donahoe's Magazine*.

MY DEAR GIRLS: As we send you our monthly greeting from the shore of the beautiful Lake Cobbeoseecontee, in Maine (the Indian name signifying "the place of large water"), we wish we could call you all together and talk over vacation plans. We know the great privileges that

will come to many of you in July, as you attend the great Christian Endeavor and Baptist Young People's Union Conventions. We can seem to hear the inspiring State songs that will ring out upon the air as you journey along, and to catch glimpses of the Society colors that mean so much to you. The last edition of *Sunshine* bids all Endeavorers "make spiritual preparation and come to Nashville prepared and expecting to receive a great blessing, and at the same time strive to make your coming fruitful in good to others."

We want to add this injunction: Treasure up all the good things you can, especially in the missionary line, to use as stock in trade, for your meetings the coming season.

There isn't a Woman's Missionary Circle in New England, but will, in the autumn, delight to welcome to its monthly meeting some bright young girl, with her heart full of love to the Master, who is willing to come and tell in her own way about the good things which she saw and heard.

It will mean a great deal more to many of us who cannot go to these "feasts of ingathering" to hear the inspiring accounts from your own lips, than to read the most interesting reports that will be written.

May our God have in His tender keeping all those who go up to the great assemblies and return them all to bless, and brighten, and build up our mission work during the year that follows.

Of course a great many more girls will have to content themselves with the usual vacation pursuits than will gather together a few belongings and journey Conventionward. To them will come the joy of faithful service apart from the happy, enthusiastic multitudes, and our Father will note every sacrifice made that a consistent Christian life may be lived, every kindly word spoken, and the smallest deed that is done in His name.

We can in fancy see you, dear girls, in each relation in which you will be placed this summer. Perhaps you will be lightening the burdens of tired mothers, who can rest a bit during the summer days when you are at home. You may be by the seashore, by lakeside, among the mountains, or in the pleasant farm homes of our country towns,—anywhere, everywhere, and work may go hand in hand with never a conflict. Don't forget the little memorandum books which we mentioned last summer, in which you can paste cuttings from your reading, or jot down missionary items for use by and by.

## Our Little, folks.



### The Good Shepherd.

In soft, sunny meadows the wand'ring sheep stray;  
Afar from the Shepherd each goes his own way.  
Though dangers lurk round them, no watch do they keep,—  
"The Good Shepherd giveth His life for the sheep!"

On, on they still wander, till morn, clear and bright,  
Grows gray with the storm cloud, swift falls the black night;  
Fierce rains beat in fury, the sharp lightnings leap,—  
"The Good Shepherd giveth His life for the sheep!"

Out over the mountains, at midnight, alone,  
The Good Shepherd goeth to gather His own;  
He seeks and He finds them on crags wild and steep,—  
"The Good Shepherd giveth His life for the sheep!"

Deep down in dark pitfalls, sore wounded by sin,  
He sees when they suffer and die in their pain;  
He seeks and He saves them where death-shadows creep,—  
"The Good Shepherd giveth His life for the sheep!"

Unto death He will follow each child of His love,  
Triumphphant will bear him to safety above;  
No waters can quench it,—His love strong and deep,—  
"The Good Shepherd giveth His life for the sheep!"

—Mrs. Merrill E. Gates.

### The True Shepherd.

**A**N American who was travelling in Syria saw three native shepherds driving their flocks to the same brook, and the flocks drank there together. At length one shepherd arose and called out, "Men-ah! men-ah!" the Arabic for "Follow me." His sheep came out of the common herd and followed him up the hillside.

The next shepherd did the same, and his sheep went away with him, and the man did not stop to count them. The traveller said to the remaining shepherd, "Just give me your turban and crook, and see if they will follow me as well as you." So he put on the shepherd's dress and called out "Men-ah! men-ah!" but not a sheep moved. "They know not the voice of a stranger."

"Will your flock never follow anybody but you?" inquired the gentleman. The Syrian shepherd replied, "Oh, yes; sometimes a sheep gets sick, and then he will follow any one."

Is it not so with us, the flock of Christ?

While our hearts are well we walk close to Jesus; it is when we let sins creep in and make our hearts sick and our limbs weak that we lag behind and get far from our guide, and then we are ready to follow anybody out of the right way, into the paths of evil. Isn't that true, little missionaries?—*Children's Missionary.*

### Giving and Getting.

**I** DON'T see how foreign missions help the home churches," said Lou Baker, looking up at her mother. "The preacher said they did, yesterday, when he was preaching about missions, you know."

"Do you remember the beautiful beds of nasturtiums Mrs. Snow and I had last summer, Lou?" asked her mother.

"Yes. But—"

"But what has that to do with missions?" replied her mother, smiling. "Let's see: Mrs. Snow would not cut her flowers, you remember. Her bed was a perfect blaze of color for awhile. She wanted it to be the finest in town, and, for a short time, it was. Then the vines began to die, though she gave them the best of attention. Before August there was nothing but dry stems left. The flowers had bloomed themselves to death, and withdrawn all the life from the roots. This year she did not plant any nasturtiums; she said they did not pay. My bed bloomed until frost. I was on the flower committee for the hospital, and sent great bunches of my nasturtiums every week to the sick people. I could not help it; they were so lovely, and brought so much brightness into the long, bare wards. I never thought of saving my plants or giving away flowers, but so it was."

"So you think, mamma, that the more we give to foreign missions, the more we have at home?"

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," quoted Mrs. Baker. "When I saw the joy those flowers, gleaming like great blotches of red and yellow sunshine, brought into the days of those poor sick ones, I loved my flowers more than ever before, and thanked God more heartily than I had ever done for the beautiful gift of the flowers. They taught me a lesson on foreign missions. If we do not share our blessings and our joys, the beautiful flower of unselfish love will dry up and die in our hearts. When we give of our means, and see the blessings we have sent bringing such joy and blessing into dark, sin-sick lives of others, our hearts are filled with a greater love than ever before to God, who gave us these blessings, and so more and more He pours in upon our hearts, thus open to receive it, His love, that we may in turn pour this love out upon others. Now, my dear, do you know what the preacher meant when he talked of a church drying up, and, on the other hand, do you see what our dear Saviour meant when He said that to him that giveth shall be given?"

And Lou, looking far into the evening sunshine, thought she saw.—*Onward.*

### Ways to Help a Meeting.

**I**N MAY ECHOES we told of many ways by which a meeting could be spoiled. Now the Junior Endeavor Society of Brookline, Mass., is very welcome to our columns, while it tells us how a meeting can be helped. A letter from Miss Gertrude A. Rausch, who has great interest in the children, will show us quite a bit about their work. Miss Rausch writes under date of June 6th:

"Our children here in the J. C. E. Society (which, by the

man takes up all the mission work done with the children, as we have no bandy saw the request in the ECHOES for suggestions in helping the meetings, and asked if I would write and send some if they wrote them for me, which request I complied with; thus explaining the mission of this letter and its contents. And by the way, we have a dear society of forty-seven members, who believe that God has a work for them to do, and who are trying to live up to its motto, "What would Jesus do?" Our attendance often far exceeds our membership. Our meetings are exceedingly interesting, where God is felt as the sincere, simple prayers ascend to His throne. In one meeting we have had as many as eleven prayers, seldom less than five or six. Four of our number have followed Christ in baptism this year. We have also contributed \$125 to mission work, besides our monthly collection, to the regular church objects of benevolence, and these, together with another mite-box opening, will swell the amount probably to \$150. Do you wonder I am proud of the dear children? Pray for us here, that Christ may be more and more real."

And here are the suggestions sent by Rose, Violet, Hilda, and Ethel:

Some of the ways to help a meeting are to take some part; try to answer any questions asked, and not make a noise; come early, and not forget anything you may be asked to do or bring.

Look out that your neighbors have hymn books and Bibles.

Behave yourself; do not whisper.

If any one is talking, listen to them; when you come to the meeting remember where you are; to be quiet in the meeting; not to laugh or talk during prayer; always be ready to make a short prayer; always come tidy to the meeting; close your eyes when praying.

When we know that Fred, a good-Christian boy, has a struggle not to see the laughable side of everything at all times, and so dares not sit near the "funny boys" in meeting, we can understand his first suggestion:

If we know we are in a temptation, get out of it; if any one whispers to you, answer not; bring a cent, or as much as you can; read a verse every meeting, and help sing; bring your friends with you; don't annoy your neighbors in front of you by pushing their chair.

### For All the Year.

THE CROCUS came on an April day,

The lilac in sweet May-time;

But Love is a flower that must bloom alway,  
And blossom in every clime.

There's many a study and recitation

During the days of school;

But Love is a lesson as well for vacation,  
And it's worked by the Golden Rule.

The bobolink sings in the early spring;

The robin sings on in the fall;

But Love is a song that should always ring,  
And it must be sung by us all.

—Martha Burr Banks, in *Over Sea and Land*.

The Mormons are founding churches of their faith in many large cities of different States, whereas once they had none save in Utah.



WE return your salutes, my little lad and lassie, because we dearly love the greetings of the boys and girls. Perhaps you have seen your papa or the big brothers drilling with swords and guns, while the beating of drums and beautiful music caused you to think that the war of which you hear must be a very grand thing. On the contrary, it is very sad, but we hope it will result in the freedom of a people that has been bitterly wronged.

Not only you, but all our Baptist little folks in New England, may belong to the Home Mission Army which is trying to conquer the enemies—sin and ignorance—which are doing so much harm in our country. You have been taught that the Bible is the best of all books. You have had many mission lessons about the Indians, Freed People, Chinese, Mexicans, Alaskans, and foreigners, but this month we are thinking especially about the Mormons, who teach their children that the *Book of Mormon* is far more important than the Bible. This is only one of the evil instructions of this false religion established about seventy years ago.

Teachers and missionaries must be sent to tell the Mormon boys and girls about Jesus, the only Saviour, and the Bible, the only word of the Living God. When you hear about the victories of our armies on the land, or our fleets upon the seas, don't forget that *you* are soldiers under a great Captain, and that you have promised to be true, not only to the red, white, and blue flag of our country, but to the banner which floats over every part of the world where the gospel of Jesus Christ is known.

A MISSIONARY writes: "Some time ago one of our boys was drowned. The Mormons believe that one may be baptized for a dead friend, and so obtain his salvation. Afterwards, this boy's younger brother was taken to the Temple and immersed for him. When his sister told me of it, I tried to show her the Bible way to be saved. 'Well,' she answered, 'this' (meaning the baptism for the dead) 'is the way we've been taught.'"

Dear children, God will use *your* prayers and *your* money to teach this ignorant people the right way.